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THE REVIEW.

By ARTHUR PREUSS.

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TABLE OF CONTENTS.

Page.

129 (1)
Notes and Remarks.
Whence the Prevalence of Unbelief Among the Learned? (A. F. W.)

130 (2)
The Sphere of the Catholic Layman. II. (Hon. Zach. Montgomery.)

132 (4)
Was the Epistle to the Hebrews Written by a Woman? (Arthur Preuss.)
Another "Endless Chain" Scheme. (Rev. J. F. Meifuss.)
Is Masonry a Religion? (F. A. M.)
Lack of Reverence for Holy Things in Our Children. (Rev. A. A. Lambing.)
Mr. W. H. Thorne and the Globe Review. (Arthur Preuss.)

133 (5)
Farcical Academic Honors.
Atheism and Freemasonry. (J. F. M.)
Women Missionaries. (C. D. U.)
A Successful Protest. (Arthur Preuss.)
Exchange Comment. (Arthur Preuss.)

134 (6)
Education:—What our Catholic Schools do for Tax-Payers.—Vertical Writing. (F. A. M.)
Literature:—Reuss' Biographical Cyclopaedia of the American Hierarchy. (Edmond J. P. Schmitt.)—Current Literary Notes.

135 (7)
Contemporary Record. — Msgr. Anzer on the Chinese Situation.—Against the Disfigurement of Landscapes.—The Saloon in Manila. (A.P.)
Religious World.

136 (8)
Open Column:—The Poles. (Rev. And. Ignasiak.)

NOTES AND REMARKS.

* Prohibition laws are just as unsuccessful in France, apparently, as they have proven in Maine, Iowa, Kansas, and other American States.

"We have a law against public drunkenness," says M. Arthur Loth in *La Vérité Française* (June 26th), "but there is little zeal displayed in combating intemperance. Nothing but exterior measures of repression, which have never cured any drunkard; and even these are not applied."

* A certain Catholic publishing house has recently sent out a circular in which it invites school Sisters to become its agents for the spread of a magazine which it is getting out for young people. The Sisters are offered cash rewards for procuring new subscribers. We do not know how many of them will enter into the scheme, but it would seem that for Catholic Sisters to make themselves the paid agents of any publication, would be a degradation of their station and a lowering of the high standards to which religious should aspire.—A. P.

* The *Pastoralblatt* (July) reproduces from the *Quartalschrift* of Linz an article on the frequent communions of men, wherein an eminent European ecclesiastic recommends the general introduction of a custom already prevalent in many places, viz., to reserve one side of the confessional for the men, in order that they may not be obliged to wait because of a concourse of women.

WHENCE THE PREVALENCE OF UNBELIEF AMONG THE LEARNED?

The opposition between faith and science is of long standing. More pronounced at times, and again scarcely apparent, the fact can not be denied. But we must not exaggerate. Never was there a time in which the Church had not the allegiance of men of science and genius, who willingly submitted their intellect to the yoke of Christ's religion. In the Middle Ages men with but few exceptions, bowed to the faith.

With the promulgation of the principle of private interpretation and free enquiry in the sixteenth century, the opposition between faith and reason really began. The breach widened, and at present it appears a veritable abyss. Still, there are not wanting men of science who are dutiful sons of the Church; indeed their number is very considerable, and their achievements compare not unfavorably with those of infidels in point of real worth.

It must nevertheless be conceded that the great army of unbelievers is mainly composed of the educated. They are the leaders in the associations of science, and, what is worse, are in control of the government and the education of the people.

Not a few received their early impressions in a godless home and godless school; others were sincerely religious in their youth but lost their faith in after years. With many, infidelity is only the result of a life of dissipation, but the great majority profess unbelief because it is the fashion with the learned. They find religion an encumbrance in their pursuits, and unbelief a great convenience. Does the infidelity of so many men of learning prove that the teaching of the Church is false, or that her truths are doubtful? Truth is the object of reason; for its comprehension the intellect has been given us. If, then, the majority of the educated assert the teachings of the Church to be false or not adequately proven and established by reason, must we not infer that our faith rests on no solid basis? "Learned men do not believe anymore. Faith finds its votaries only among the illiterate and persons of limited intelligence. It can not bear the scrutiny of science." One meets with expressions of this kind in the daily papers, in magazines and books. Many seem to make it the business of their lives to propagate the gospel of unbelief by every word and act of theirs.

People are tempted to conclude thus: "If the Catholic religion would contain the truth, the learned would be the first to perceive and believe it. But such is not the case. Ergo." This conclusion is wholly wrong. It rests on a false assumption, taking for granted that the acceptance of truth is the business of the intellect merely. In matters of faith, it is not even the intellect that is mainly concerned. There are furthermore truths for which man's cognoscive powers are inadequate, which can not be grasped without enlightenment from above.

If the intellect were alone concerned, the most learned, though they be profligates and criminals, would be the first to perceive the truth and in consequence shape their lives accordingly. Is such the case? Sad, indeed, would then be the lot of the great mass of the common people, who either received no great gifts of mind, or had not the means and opportunity to acquire an education. These would from the very beginning be doomed never to arrive at a knowledge of the truth, and could therefore not attain to a high degree of virtue. Thus there would be two classes of men at the last judgment: at the right, the scholar, the man of science, the genius, with all the advantages of birth and education; on the left, the poor, ignorant people, with narrow views and little or no virtue. No, not mental acquirements, but the good will with which we accept God and His revelation, will determine our lot in the other world. Our free will is the main factor not only in the practice of virtue, but also in the search after truth and in the acceptance or rejection of the same.

This transfers the question to other grounds. If the power of decision is chiefly left to the will, the query arises, What must be our will in the search for the truth, and is a rightly disposed will the privilege of the learned?

There are but two kinds of truths, natural and supernatural. Our mind is endowed with sufficient penetration and power of judgment to arrive at a knowledge of the natural truths. Such are the existence of God, some of His attributes, the spirituality and immortality of the soul, our chief duties towards God, our neighbor, and ourselves. We are indeed capable of knowing these, but if we question the philosopher regarding them, we receive no precise and positive reply. No one can give an answer that precludes every doubt, and urges us with irresistable force to shape our lives in accordance. Every philosopher entertains different views concerning them. Their hypotheses are most contradictory. The best philosophers concede that the truths of religions seem mysterious to them.

Original sin has so weakened our intellect and volition that we can not fully grasp all the truths of religion without God's assistance. Upon what condition is the divine light vouchsafed to us? Upon the condition which a rich man demands of the person who asks an alm. The poor man humbly avows his want and earnestly solicits a donation. Thus, too, God demands of us that we acknowledge our neediness in all humility and pray for His heavenly light. Now I ask, is it the educated and the learned that are distinguished for humility and earnest and frequent prayer? St. Augustine affirms rightly: "But for pride, there would be no heretics, schismatics, and Jews." Where are the men of learning and science that implore God on their knees: "O Lord, enlighten my understanding and teach me true wisdom"?

A man of great learning once said: "The *prie-dieu* is as useful for correct thinking as for correct acting." The rooms of great men are well supplied with elegant pieces of furniture, but we look in vain for a *prie-dieu*. On the contrary, their's is an overweening confidence in their own endowments, a proud con-

tempt for the achievements of the past, and a disdainful pity for men of different opinion.*) God who ought to be their all, is barely credited with an existence.

It is a deplorable fact that infidel scientists and men of genius are commonly possessed of a great deal of pride. Nothing separates man further from God than pride. It dims the intellectual vision and shuts out the rays of God's light. It is therefore not true that the learned are in a better condition to know the truth in matters of religion. This holds good concerning the natural truths and much more concerning the supernatural. The latter are above the power of our intellect; we know of them only through revelation, and even then we understand them not. They are simply mysteries, and a mystery once understood is no mystery anymore. The act of faith, without which we can not accept them, is essentially supernatural. Our natural powers are inadequate. God must come to our aid with the special gift of His grace. To this we have no title, for it is essentially a free gift. If, then, God demands of us that we ask Him in all humility for His assistance to know the natural truths, He will surely place this condition if there is question of a favor to which we have no claim.

A belief in mysteries makes a twofold demand upon our intellect, to which our pride will never accede. We instinctively desire to see the truth as it is, not as it is revealed. The truth which comes to us mediately through revelation and the Church, does not fully satisfy the secret longings of our intellect. We would rather see the truth itself, face to face, self-evident, dazzling in its own light, and without the least shade of contradiction. But it is impossible that such be the case, if there is question of mysteries. These we can know only through the medium of revelation; we must believe them upon the strength of God's word. Revelation itself is wrapped in some obscurity, for our weak mind can not bear the burning light of these sublime truths. Hence the seeming contradictions and impossibilities. Is it possible that the three divine persons have one and the same substance? Can they be but one God? Reason returns a negative answer. God wants us to believe this upon His word and testimony. Our mind is constrained on the one hand to believe firmly and without doubting whatever God proposes for belief through the Church, and, on the other, to forego the pleasure of penetrating into these mysteries. An act of faith requires the complete submission of our will to that of God, in other words, humility. To this the proud mind of man, trusting solely in its own judgment, refuses to submit. We need not therefore seek long for the causes which keep men of learning from the faith. The light is not wanting; but they do not see it, for they will not remove the screen which hides it from their eyes.

While humility is the most necessary disposition of the mind to admit the light of faith, other virtues are also required. These are chiefly an ardent desire to know the truth, and a determination to accept it, once recognized, be the consequences what they may. Faith, however, makes great demands which cover the entire period of man's life, and make it an incessant warfare. The intellect is more prone to be in league with the passions than against them. As a skilful lawyer can multiply the complications and intricacies of a case, reason in the service of the passions calls up a host of excuses and pretexts in justification of sinful thoughts and actions. It may be said with a good deal of truth, that the greater the learning and intelligence of a man, the greater will be the fight. Those who affirm that refinement of manner exerts a proportionate influence upon the morals of individuals and nations, do not believe their own assertion. Morality does not keep pace with culture—witness the history of Greece and Rome, and that of any other age, our own included.

Considering the demands faith would make upon them, men decline to accept it.

It must be borne in mind that faith ought to be meritorious. This it is when the reasons for it are sufficiently conclusive to induce belief, but not of a nature to simply force assent. My belief in my own existence and in that of the sun is surely not meritorious. In heaven we shall plainly see the truth, but where vision begins, faith and merit cease.

One more important remark. We have thus far dealt with such as really seek the truth. But how great is the number of those who do not even seek it; who are more ignorant on religious subjects than a child. These may have a fund of knowledge on profane topics, may be the greatest scientists of the age, but they know nothing of the truths of religion. They can not speak of them without distorting them. Witness the volumes of nonsense that these men wrote about the dogmas of the Immaculate Conception and the infallibility of the Pope.

It is apparent from what has been said that the great number of infidels must not surprise us. The fact ought not to shake our faith; it is a stumbling-block to those only who do not think. Let us recall the condition of the Christians in the first ages. In most cities their number was insignificant. Everything was against them, government, wealth, culture, and quite frequently their own relatives. But to them this was no reason to doubt the truth of their religion. They gave thanks to God for having led them out of the darkness and corruption of paganism and endeavored to lead others to the faith.

The meaning of the words which Christ spoke to the Apostles and Disciples is now made plain: "I give thanks to thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and the prudent, and has revealed them to little ones." (Matt. XI. 25). Who are in this case the "wise and prudent"? Surely those who esteem themselves as wise and prudent; who do not think themselves in need of the light from above, who boast with the congregation of Laodicea: "I am rich, and made wealthy, and have need of nothing." (Apoc. XII. 17.) The little ones are the humble, who are aware of their poverty and ask God's bounty. Notice that Christ gives thanks chiefly for having revealed the truth to the little ones, and not, according to the interpretation of the Fathers, for hiding it from the "wise." To hide, they say, here means "to let it remain hidden." The "wise," too, would have the grace to know the truth, if they were ready to cooperate with it. Christ praises His heavenly Father for having ordained it thus. Hence it is consonant with God's goodness and justice. Let us pray that we may be more firmly established in humility, that thus our faith may grow strong and living.

* * *

The leading truth contained in the above timely paper by J. Naef in the *Quartalschrift* of Linz, that the intellect alone is not trustworthy, that it is not even the determining factor of man's actions, is well deserving of emphasis. People generally do not understand the maxim of philosophy; that errors in judgment of any kind, whether speculative or practical, are always traceable to the free will.

The essay may also be read with profit by those who ignore the religious and moral element in education. The principle of letting the children choose their own religion upon reaching a certain age, forgetting that at that period of life judgment is yet immature and the passions strongest, is indeed abhorred by Catholics. Some, however, can not see the need of a thoroughly Catholic education. If such there be among the readers of this paper, pondering the above may induce them to provide for the religious and moral training of their children. A. F. W.

*) It is well known that absolute self-sufficiency was the first phase of Luther's mental disorders, with which the unhappy man was afflicted prior to his "outbreak." In his views on morality he soon landed at the opposite pole, maintaining man's utter inability to perform any good work, but his mental self-sufficiency and disdain of others was ever growing. See Riffel, "Die Reformation," Vol. I. p. 20-96, or Luther's own works. (Tr.)

THE SPHERE OF THE CATHOLIC LAYMAN.

An Address by the Hon. Zach Montgomery.

II.

Thus far, I have spoken of the sphere of the genuine Catholic layman; but the question naturally suggests itself in this connection: Do all Catholic laymen move within the sphere that I have described? Is it not a sad and most lamentable fact that multitudes of us are simply drifting with the downward current of sin and vice, that is breaking down all the landmarks of morality and religion, and sweeping away all the safeguards of the individual, the family, and society? Amongst our laboring Catholic laymen are there no dishonest people? Are there none who avail themselves of every opportunity to cheat their employers, by idling away the precious time for which they are receiving compensation? Amongst our Catholic newspaper-men are there none who stand ready to serve any cause good or bad for money; who are forever ready to malign and blacken any reputation for gold? Amongst our Catholic lawyers, are there none who, to get a fat fee, would knowingly mislead or betray a client, or counsel the subornation of a witness, or bribing of a jury; or who would otherwise prove false to his calling? And amongst our lay Catholic office holders are there none whose love of popularity and of office is immensely stronger than their love of truth and justice? Are there none who could be lured from the path of duty by the love of boodle? And amongst our Catholic laymen of every occupation, calling, and condition, are there not armies of drunkards, gamblers, and libertines and violators of every law, both human and divine, whose lives are a public scandal and a burning disgrace, not only to the Catholic Church, but to the human species itself?

Now this brings us to the all-important question: Why are there so many bad Cath-

olics in this country? While there are doubtless many secondary and minor causes, there is one great leading and radical cause, from which most other causes take their origin. I mean a fatal lack of proper education for the Catholic children of this country. Does anybody doubt that maxim of the great poet who said: "'Tis education forms the common mind," and "As the twig is bent the tree's inclined," or that stronger Bible maxim that if you "Bring up a child in the way he should go, when he is old he will not depart from it." If then, as a general rule, this is true, is there not something sadly, radically, and terribly wrong in the way in which the great bulk of Catholics have been and are being educated in this country?

Whenever a child is born into this world, there are chiefly three duties which God requires its parents to discharge towards that child, namely, the duties of feeding, clothing, and educating it, or at least the duties of directing and controlling the feeding, clothing, and educating of it. The first two of these duties, namely, the feeding and clothing of the child, appertain to the mere material part of its being; to that part which is akin to the dumb brutes; to that part which, after a few years at most, will perish and mingle with the dust. But the other duty relates to the immortal soul, made after the image and likeness of the eternal God Himself. The soul is destined for everlasting happiness or unending misery. And it mainly depends upon the kind of education and training the child receives, upon the kind of books it studies, the kind of teacher it has, and the kind of companions with whom it is associated, as to whether it will live eternally happy with God in Heaven, or dwell in everlasting misery with the devils below.

There are two beings in the universe, deadly adversaries to each other, who are desirous and anxious for the eternal possession of the child's immortal soul. One of these beings is God, Who created it; Who loves it with an eternal love, and Who desires to make it everlastingly happy with Himself in Heaven. The other is Lucifer, the chief of the fallen angels, the deadly enemy of God and of the child, and who only desires its possession in order to make it everlastingly miserable, because of the bitter enmity he bears to God Almighty, its Creator and its Father. The Almighty, when creating the child, in order the better to secure its eternal happiness, placed it in the hands of loving parents. He implanted in the hearts of its own father and mother a deep and abiding love; such a love for it and its happiness as could be found in no other heart in the wide world. To its father and mother He gave opportunities of knowing the disposition of the child, its good and its bad inclinations and tendencies, its strong and weak points of character, such as nobody else on earth possesses; in order to enable them to discharge, in a proper manner, the great duty of so directing and controlling its education, as to preserve it from vice and crime and so strengthen it in the principles of virtue, morality, and religion, as to save it from sin and Satan and eternal perdition, and to prepare it for everlasting bliss in the society of God and His angels.

But the great adversary of God and the child, in order as far as possible to counteract and defeat the wise and merciful designs of the Almighty, in placing the educational control of the child in the hands of its own loving father and mother, has, with Satanic cunning, persuaded millions and millions of fathers and mothers to abdicate their sacred offices and turn over to the political State, the educational control of their beloved children. The political State, a thing made with human hands, the creature of politicians, created for mere temporal and material purposes, a corporation without any soul of its own, and without any appreciation of, or care for, the souls of either parents or children. And oh! amazing and incomprehensible folly, into the hands of this political corporation has been entrusted the educational control and consequently the eternal destiny of millions and billions of immortal souls. To their parents has been left the mere drudgery of furnishing victuals and clothes for their children, while the political State takes the control of their education, prescribes their books and selects their teachers and their school companions. I ask in all candor, was there ever folly so full of wickedness, or wickedness so full of folly as this?

The radical reformation of our public school system, so as to place it in harmony with the God-ordained rights and duties of parents and children, presents to-day to the Catholic layman and to the non-Catholic layman of this country, one of the grandest, richest and most promising fields for a harvest, both of human fame in this world, and everlasting happiness in the world to come, that ever stimulated the human ambition of the patriot or fired the religious zeal of the saint. This, too, is a work that belongs peculiarly to laymen, and not to the clergy. It is a work that can only be accomplished through the ballot box and in the halls of legislation.

While the priest has a right to vote, he is not fit to run a primary election, and generally knows but little about politics or the science of making human laws. That is not within his sphere. He has a far more important work on hand, a work which if properly attended to will require pretty much all his time. You know the old adage that says "Jack at all trades and good at none." And the priest or bishop who undertakes the two jobs of running both the Church and the State, is in great danger of spoiling them both. It is a noted fact that some of our very ablest Catholic prelates have proved the very worst kind of politicians. Probably Archbishop Hughes was one of the ablest prelates the Church ever had in this country; and I doubt if there ever was a saint more zealously devoted to the cause of Catholic education. All of which was certainly within his proper sphere. But never was a more stupendous political blunder committed, nor one which has done more to cripple the cause of Catholic education, than when, with the very best and purest intentions, he devised and undertook to engineer through the City Council of New York a petition asking for a pro rata distribution of the public school funds among certain Catholic schools of that city. That petition, by making the school question a denominational question instead of a parental one, and by seeking to appropriate a part of the public funds belonging to non-Catholics as well as Catholics, to pay for the support of Catholic religious schools, very naturally aroused such an indignation in the minds and hearts of Protestants and other non-Catholics throughout the land, that sixty years have not sufficed to appease the indignation and bitterness which that petition engendered.

For forty years have I been fighting the school question on a strictly parental and non-denominational basis, and during that entire forty years has my chief work and my only difficulty consisted in combating and beating down the false notion, both of Catholics and non-Catholics, that, like Archbishop Hughes, I was fighting to get public money for Catholic schools. The public mind seemed incapable of believing it possible that an obscure Catholic layman, away out here in the wilds of the western world, could have the audacious presumption to call in question, much less to denounce, the educational policy of so great a Roman Catholic prelate as Archbishop Hughes. Time and time again have I been complimented by pious and zealous priests because of what they were pleased to call my manly fight for a pro rata division of the public school funds; a thing that both with tongue and pen I had most bitterly condemned. This false praise given me by Roman Catholics, and especially by some of the clergy, because of my supposed endorsement of the educational views of Archbishop Hughes, constituted my chief difficulty in removing that erroneous and most damaging impression from the public mind. In order to accomplish that end, and at the same time to place before the public my real position on the school question by the liberal aid, both of the few Catholics and the few Protestants who did understand me, I caused to be circulated in San Francisco and the City of Oakland and its surroundings about fifty thousand copies of a little pamphlet, "Drops from the Poison Fountain," containing tabulated statistics gathered from the United States census reports, showing conclusively that vice and crime had grown in this country in direct proportion to the growth and development of our public school system, and setting forth in seven short propositions, my exact position on the school question.

In that little platform of principles the position was maintained that parents having the ability to do so, are bound by the natural law, not only to feed and clothe, but to educate their own children. But that in cases where the parent has not the necessary ability, the public should come to his assistance by supplying the means necessary to give his children a good practical English education. That the whole business of educating and training the young should, like other professions, be open to private enterprise and free competition, provided that the State should establish and maintain such necessary educational institutions as private enterprise shall fail to establish and maintain. And every parent or guardian entitled to have his or her child or ward educated at public expense, should select for such purpose his own school, and the teacher or principal of such school should be paid periodically for teaching such pupil, a compensation, the maximum of which compensation should be proportionate to the progress of the pupil during the period of tuition, in the legally appointed secular branches. Said progress to be ascertained by examiners duly elected, or appointed in such manner as may be provided by law; but no religious tuition which may be given in any such school should be at public expense, nor subject to the supervision of said examiners.

(*To be concluded.*)

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* In the bright lexicon of American politics the expression, "Turn the rascals out," generally means "Turn a different set of rascals in."—*Ave Maria*, No. 1.

WAS THE EPISTLE TO THE HEBREWS WRITTEN BY A WOMAN?

The "higher critics" are making some wonderful discoveries.

Was the Epistle to the Hebrews written by a woman? is the latest question raised by Professor Harnack; to which he gives the equally surprising answer that in all probability this is the case. His discussion of this problem, which constitutes the *pièce de résistance* in the first issue of the new *Zeitschrift fuer neutestamentliche Wissenschaft*, is a romantic combination of the condition of affairs as presupposed by this letter with what we know of the character and history of the noteworthy couple, Aquila and Priscilla. Harnack concludes that this letter is the product of their pen; the wife in all probability, chiefly on account of the total suppression of the author's name by even the earliest literature, having been the chief factor in the composition. Harnack does not pretend to have discovered any data in the literature of the Apostolic period that would directly or indirectly connect the name of Priscilla with the authorship of Hebrews. His argumentation is entirely along the line of inner literary and historical criticism, and is a fair specimen of the boasted "analytic and constructive research" of "higher Biblical criticism." The author bluntly heads his article "Probabilia."

The Pauline origin of the Epistle to the Hebrews is established by the universal and constant tradition of the Christian Church, and while it is not improbable, as most of our readers may be aware, that it was written by St. Clement of Rome at the Apostle's dictation, it will require more than an ingenious hypothesis by a Berlin professor to make the Christian world believe that it was composed by the wife of the tent-maker Aquila, though her close relations with St. Paul are a matter of New Testament history.

ARTHUR PREUSS.

ANOTHER "ENDLESS CHAIN" SCHEME.

TO THE EDITOR OF THE REVIEW.—*Sir*:

To-day's mail brought us the herein enclosed matter from one Rev. J. M. Kellogg.

Do your know anything about this affair? the same seems rather dubious to me.

Yours truly,

Jos. J. K.

The letter enclosed is one of the "endless chain" variety sent out by the Rector of Epiphany Apostolic College, Baltimore, asking for a quarter and the name of three friends to be favored with a similar request, and accompanied by a promise to have novenas and masses said for the special intention of the quarter-givers.

Epiphany Apostolic College, we believe, deserves all the aid that can be given; yet when the Rector stoops so low as to make use of means forbidden by the III. Plenary Council of Baltimore (§296), it becomes a duty for Catholics to refuse.

J. F. MEIFUSS.

IS MASONRY A RELIGION?

I found the following definition of Masonry in the "General History, Cyclopedia, and Dictionary of Freemasonry, etc. By Robert Macoy, 33°, New York. Masonic Publishing Company, 626 Broadway. 1871."

"Freemasonry, Definition of. The definitions of Freemasonry have been numerous, and they all unite in declaring it to be *a system of morality*, by the *practice of which* its members may advance their *spiritual* interests, and *mount* by the *theological* ladder, from the *Lodge on earth* to the *Lodge in heaven*."

Italics ours. This, certainly, is sufficiently plain and needs no comment.

F. A. M.

Lack of Reverence for Holy Things in Our Children.

Bev. A. A. Lambing, in a pungent article in the July number of the *Emmanuel*, laments the lack of reverence for holy things that is so strongly and generally manifesting itself among our children and young people, and, enquiring into the causes thereof, finds the following principal four: The lack of good example in parents, especially mothers, during the early age of the children; ignorance of the teachings and practices of religion as they advance in years; non-Catholic training, and dangerous reading.

On the last-mentioned head he says:

"The last cause of irreverence that I shall notice is the kind of reading that engages our children and youth. The daily newspaper has become a necessity, and it is well known to be daily growing not only more indifferent to religion, but rather more un-Christian, more infidel, more immoral, and more anti-Catholic. Not only are the most sacred teachings and practices of religion made light of, and even scoffed at, but the very existence of the Supreme Being and of the supernatural order are not infrequently called in question. The columns teem with accounts of every form of crime, treated in the most sensational manner: robberies, prize-fights, divorces, murders, suicides, and whatever the filth of the social gutters can furnish. It is needless to point out how these tend to deaden the moral sense, to withdraw the mind from the thought of the supernatural, the heart from what is pure and holy, and to undermine all regard for man's accountability to a higher power. Yet how seldom does a parent exercise any censorship over the reading of his children! If he is known to do so, he is forthwith branded a 'tyrant.' On the contrary, how many parents are there not who have no care of what their children read, who never take a Catholic paper into their homes, but who patronize papers, even children's papers, that are indifferent in matters of religion, ignore it, or are downright infidel? I once knew a widowed Catholic mother who used to take the *Police Gazette* regularly every week, because 'it was the only paper her boys would read!' Then we have the voluminous Sunday paper, the quintessence of all nuisances. The so-called scientific reading that some of the older children indulge in, is very generally indifferent in matters of religion, generally infidel, and not infrequently directly opposed to the teachings of revelation. And the fiction, the 'stories' which form so large a part of the reading not only of the young, but often of the very young? All know the moral and religious tone not only of the trashy sort, but also of such novels as have higher aspirations. This is said to be an age of reading; perhaps it were truer to say that it is an age of devouring books and papers, and the statement is undeniable. But what I have mentioned, constitutes the great bulk of the reading of both old and young, if we except professional text-books in the case of the latter. None of it is calculated either directly or indirectly to inculcate reverence for holy persons or things, while nearly all of it is calculated to undermine reverence one way or another.

"Very little good reading is done now-a-days. Books of instruction or edifying lives of saints and holy persons are almost totally neglected. Some indulge spasmodically in the reading of religious stories, and even their selection of such is a libel on good judgment and intelligence.

"The result of such training, or, more truly, of such neglect, must be indifference in matters of religion, ignorance of the teachings of the Church and of the practices of religion, mixed marriages, a weakening of Catholic influence in society and the State, apostacy, infidelity; in one word, a constantly increasing 'leakage' in the Church."

MR. W. H. THORNE AND THE GLOBE REVIEW.

The *Midland Review* (June 28th) refers to Thorne's *Globe* as "the Blowfuzz Quarterly Squealjug," and says that, while a number of the articles in the June number, just out, are excellent, others are "not quite so sane in several respects."

We had promised ourselves the usual treat, when the June *Globe* came to hand, but can not help saying that we were disappointed. The leading article by Mr. Thorne, on mixed marriages—describing, we have no doubt, his own case and that of a gifted lady contributor to his magazine, displays such an appalling ignorance of the most elementary principles of the Church's position and legislation in the complicated question of marriage, and such rage and indignation over a real or imaginary wrong, that we can not help saying it is the worst thing Mr. Thorne has ever written and we sincerely deplore its publication.

We would not judge the editor of the *Globe* harshly; for he has not only been kind to us on many occasions, but we have always greatly appreciated—perhaps more than any one of his colleagues in the land—his eminent services to the cause of Catholic truth and justice. But we can not help recording our firm and public protest against the position he assumes in his article on mixed marriages, against the slurs, in the June "Globe Notes," upon the Holy Year and pilgrimages to Rome, and against his strange allusion to the Mivart case, which has a queer ring to it, to say the least.

May we not ask our readers to pray for this eminent and brilliant convert, that he may not waver in the holy faith, of which he has been for the last eight or ten years such a staunch and able defender, but persevere in the good fight unto the end? ARTHUR PREUSS.

* It is no use to preach one kind of Christianity to the heathen and practice another kind. A great many enlightened people confound civilization and clothing and commerce with Christianization, but the benighted heathen betrays a mysterious discernment in matters of the spirit.—*Ave Maria*, No. 1.

FARCICAL ACADEMIC HONORS.

Two notable academic *débutants* of 1900 are Carter H. Harrison and Marcus A. Hanna, both authorized by ambitious one-horse colleges to write "LL. D." after their names.

Academic degrees are supposed to denote scholarly attainment, or at least conspicuous public service. In most countries the letters "M. A.," "Ph. D.," "D. D.," or "LL. D." after a man's name mean something. But in the United States, as the *Inter Ocean* correctly observes, one must have biographical sketches of their wearers to know whether these titles mean anything at all. "D. D." may signify merely that a sensational preacher has got his name into the newspapers. And "LL.D." may denote merely a panel-house politician or a successful solicitor of campaign funds. Only in certain South American "republics," where every politician is either "General" or "Doctor," are academic honors made so farcical as here.

ATHEISM AND FREEMASONRY.

It is claimed in this country and England that the Freemasons are not atheistic. We admit that their rituals grant the existence of a Supreme Being; but whether that Sureme Being is the God of the Christians, we shall not examine at present. Italian and French Masonry does not admit even that much, but openly declares war on God. The Grand Orient of Italy has just issued a call for a general assembly of Freemasons to be held in Rome next spring, in which the program is outlined as follows (we translate from *El Tiempo*, of June 29th):

1. Necessity to work for the establishment and proclamation of the principle of official atheism in all the constitutions and laws of civilized countries. The profession of any positive religion is a matter of individual conscience, and does not go beyond the domestic hearth. Hence all public manifestations of religion must cease, as also the use of public buildings or places for what is called divine worship.

2. To demand from the public powers the constitution of the civil family; it is not sufficient to have canonical marriages registered, but all marriages must be celebrated before the civil judges or their deputies.

3. The completion of the popular jury system, so as to extend its jurisdiction over all crimes; all military and religious jurisdiction to cease.

4. Personal military service for all, no exception to be tolerated for the clery, nor any substitute to be allowed.

5. Public obligatory lay instruction at the expense of the State; no other courses of private universities or colleges to be recognized.

J. F. M.

WOMEN MISSIONARIES.

Coming from a great Protestant daily like the St. Louis *Globe-Democrat* (July 1st), the following confession is quite remarkable:

"Far-seeing men in some of the religious bodies confess to a feeling of dread for the outcome of women's work in missions. Several conferences of these leaders have recently been held, in some of which the predictions for the future were traditionally blue. "The men in the conferences referred to, which, by the way, are secret ones, and their members do not expect women in the churches to hear what they have been saying, allege that missionary work by women is for the most part desultory, often spasmodic and lacking in general scope and plan. It lacks the virility and staying qualities of that in charge of men, and mission interests entrusted solely to women are, they say, certain not to command that respect from men in the churches and in the world that interests would that had strong men identified with them. Furthermore, competition is as bad for church as for business."

Rev. P. Bede Maler, O. S. B., in the current number of his excellent Eucharistic monthy *Paradiesesfruechte*, says the Church builded wiser than she knew when she excluded the female sex from the priesthood. She did indeed, and it can be proved by many other examples besides those taken from the missionary field. C. D. U.

A SUCCESSFUL PROTEST.

Two weeks ago we received a copy of a "Protest," prepared by a committee of the Alumni Association of St. Louis University, against the publication, by the U. S. Bureau of Education, of Prof. Snow's book "Education in Missouri," which completely ignores the Catholic educational institutions of the State.

We understand that Commissioner Harris, upon receipt of this protest, wrote a letter to the committee, expressing his regret over the omission, which, he says, occurred without his knowledge and consent, and promising to remedy the mistake in a later edition.

The committee, we are told, have requested Prof. Harris to permit the publication of his letter, and we hope to be able to print it in our next.

The incident shows once again that we Catholics can remedy many an injustice and compel recognition of our rights if we but assert them strongly enough and in the right way. Arthur Preuss.

EXCHANGE COMMENT

"What are we doing to convert the 60,000,000 Protestants by whom we are surrounded?" queries the *Catholic Columbian* (June 30th).

Split up into different camps, we are quarreling among ourselves. We are aping Protestant modes and methods, and encouraging in our societies mummery and tomfoolery. We are trimming the truths of our holy faith so as to get them into the Procrustean bed of Protestant prejudice. We are feeding on sensational dailies at the expense of good Catholic literature, thus training as practical missionaries for non-Catholics.

* * *

The *Catholic Columbian* is very disrespectful in its latest reference to the great Archbishop of St. Paul (June 30th):

"Citizen Ireland has not yet got on the stump for the Republicans. The final refusal of McKinley after election to make McKenna Secretary of the Interior, as he had promised before election, the destruction of the Catholic Indian missionary work by the administration, the sacrilegious lootings of the churches n the Philippines, the exclusion of Catholic citizens from all American positions in Cuba, Porto Rico, and the Philippines, the support given to murderer Kautz and to dictator Leary, and the purpose of Free-Mason McKinley to expell the friars and to confiscate the Church property in the Philippines, may have disheartened that partisan patriot. Besides, it takes time to log-roll and wire-pull for a red hat."

This may all be true enough, but a Catholic paper should not speak so irreverently of an archbishop.

One of our prelates recently said he had no use for editor Preuss because that fellow had no respect for the hierarchy. What does he think of the *Columbian*?

* * *

The *Catholic Mirror* (June 30th), referring to the complaints which have grown somewhat common, that priests and others in charge of Catholic institutions do not always, in giving out contracts for work and material, consider the claims of those of their own faith who are engaged in trade—declares it is not true generally, as alleged, that Catholic business men are inferior to their non-Catholic competitors, and that they ought to be given the preference even if they are a little higher in their prices and rates, because so many claims are made upon them for subscriptions to all kinds of religious works and undertakings.

* * *

"Catholic journalism lost a sterling representative when Martin J. Russell, editor of the Chicago *Chronicle*, died," declares the Boston *Republic* (July 7th), and then quotes Wm. J. Onahan as saying that Mr. Russell was devoted to noble and generous ideals and gave his life and strength to elevated aspirations. All of which may be true enough. Nor are we disposed to withhold from the dead editor due credit for his good work in the school fight, the flag law controversy, and other public debates. It is well that Catholics devote themselves to editorial work in the secular press, where they can often do much good. But, with all that, Martin J. Russell was not a Catholic journalist nor ever claimed to be. We hope the just judge has not held him to a too severe account for all the rot he admitted into the columns of his paper; but if he had been a Catholic journalist, he could not conscientiously have assumed responsibility for much that entered into the *Chronicle* under his editorial control.

* * *

The *Church Progress* (July 7th) suggests that it is unfair to blame our Catholic young ladies for giving their pictures to the daily papers, when our young priests permit the use of their photographs to embellish newspaper accounts of their first holy mass.

* * *

In his address on the sphere of the Catholic layman, which we are reproducing in installments in The Review and which we hope is receiving the careful perusal it merits from all our readers, cleric and lay alike, the Hon. Zach Montgomery says among other beautiful things that the truly Catholic editor and publisher would, without a moment's hesitation, rather see his paper deserted by its last subscriber and himself reduced to abject poverty, than become a millionaire by bartering his principles for pelf and wielding his power for evil instead of for good.

Editor O'Malley of the *Midland Review* (June 28th) does not deny the truth of this assertion, but ventures to suggest that it is a

very dangerous thing for a Catholic editor in this country to battle fearlessly for truth and justice under all circumstances; a condition of affairs which does not dispose editors and publishers to stand for the right when opportunity offers.

Mr. O'Malley points out the fact that "some of the most widely circulated Catholic weeklies in the country are those which seldom if ever engage in any conflict for truth's sake, or for the sake of decency or justice. Indecencies and infamies without number may flaunt before the noses of their editors and publishers, Catholic interests may be imperiled, Catholic principles openly attacked, and yet they fill their pages with cartloads of literary fodder and give us learned disquisitions on Irish politics, the persecutions threatening the Church in France, or the growth of the Church in Germany. They may, possibly, write pious editorials with regard to the month of the Holy Angels; but in any case they close their eyes deliberately to the Devil's carnival going on before them, and—make money by keeping silent. This is not our ideal of a Catholic journal; but such journals somehow get most subscribers and advertising."

All of which is unfortunately too true. But, then, the *Midland* editor himself points out that men like Louis Veuillot and Orestes A. Brownson were not appreciated and honored by the great Catholic public until they were dead and gone. What can we *epigonoi* expect? And thank God, we are not all so mercenary as Mr. Martin I. J. Griffin, who intimates in his July *Journal* that $25, when one is alive, is far preferable to gratitude and honors after one is dead.

Catholic editors must never let the supernatural aspects and merits of their work and mission fade from their view. If they do, they are bound to become mercenaries or to throw down their pen in utter disgust and despair. ARTHUR PREUSS.

EDUCATION.

WHAT OUR CATHOLIC SCHOOLS DO FOR THE TAX-PAYERS.

The *New World* (June 30th) publishes an extract from an address recently delivered by Father Carroll to the graduating class of St. Thomas School, Chicago. *Mutatis mutandis*, the argument holds good in every city of the Union, and it might prove beneficial if it were more frequently insisted upon:—

"It is conceded by all sides that the Catholic schools are a peerless force for guiding the minds of the young to God and good citizenship. But what are the parochial schools doing for the tax-payer? What is the amount in cash they save to the city? Refer to the census or the Catholic Directory and you will see the number of pupils attending these schools to be 55,000, but for the sake of round numbers we will say 50,000. It is said that the school buildings which the city has, are already so overcrowded that in some districts the children have only a half day in turn for want of adequate room. Now, let us suppose the Archbishop and each pastor who is making sacrifices to keep those parish schools running, would say to the Mayor and his Board of Education: Your Honor will have to provide schooling facilities for 50,000 children more the 1st of next September. That would mean fifty sites and fifty buildings, each capable of holding 1,000 pupils. The lowest cost would be $100,000 each; that would make for fifty, $5,000,000. Allowing one engineer to each, at $1,200 yearly, $60,000; one janitor each, same rate, would be $60,000; fuel $1,000 each yearly, $50,0000; one principal to each school at $1,500, $75,000; allowing forty pupils to each teacher, it would require 1,250 grade teachers, at $800 each yearly, $1,000,000; annual interest on $5,000,000 at 3 per cent, $150,000; total initial expense, $6,395,000; the annual expenditure in perpetuum, $1,395,000. Thus is expressed in dollars what the parochial schools save for Chicago and do for the tax-payer. We are not, then, suppliants beseeching favor, but in the proud position of benefactors conferring vast money benefits, equal to a king's ransom."

VERTICAL WRITING.

In connection with the article on this subject in our last issue, the following will prove interesting:

Some years ago Dr. Grabow, of Berlin, made it a special study to determine the natural position of the letters when written by hand. For this purpose he examined thousands of copy-books written by students and measured the angles of the long letters in ancient manuscripts. He found that the majority of writers slant the letters at an angle of 58° to the line of writing. This angle of 58° is the more remarkable because children in school are generally taught to write at an angle of from 45 to 50°. Thus the natural mechanism of the hand asserts itself in spite of the unnatural training. Dr. Grabow also asserts that 90% of writer's cramps is due to the unnatural position of the hand in writing.

F. A. M.

§ We have to thank a large number of our Catholic colleges and academies for sending us their annual catalogs. It seems to us, on the whole, that these catalogs are improving in appearance and contents from year to year, and we sincerely hope the various courses are improving and growing in membership accordingly.—A. P.

LITERATURE.

REUSS' BIOGRAPHICAL CYCLOPAEDIA OF THE AMERICAN HIERARCHY.

Biographical Cyclopaedia of the Catholic Hierarchy of the United States. By F. X. Reuss. 1784-1898. Milwaukee, M. H. Wiltzius & Co., 1898.

Again and again, within the past two years, the writer has taken pen in hand to write for THE REVIEW, an estimate of the above work, and as often has been deterred from so doing by the consideration of the vast amount of time and labor the book entailed, and the fear that an injustice might be done to the compiler. With the exception of but one critique, which appeared in the *Midland Review*, and pointed out a few of the errors in the book, all other notices that came under our observation were highly favorable, and in fact left the reader under the impression that the work was what it claimed to be.

To make things worse, the publisher of the book keeps sending out a circular advertising and claiming all that the compiler himself claims for his work, though there has been ample time and also information forwarded to insert a list of *errata*. If we are exacting in our demands on the work under consideration, it is the author himself who has given us the canons of criticism.

In the preface he first of all makes this astounding assertion: "It (the cylopaedia) is a manual of *fundamental* data for the *guidance* of future historians of the Church of the United States, as well as *of corrections of errors* into which *all of our historians* have so far fallen." (The Italics are our own). Yet the author of the Cylopaedia is kind enough to excuse these errors, "for, on the part of writers of the general history of the Church, an enormous amount of labor is required to verify even the leading facts on which suspicion may be entertained by those critically disposed." Hence the author of the Cyclopaedia offers to supply this want by his work, the result of his researches. "One of these departments," he says, "is exhaustively exploited here; and in dealing with it I have had but one object in view, that of presenting a carefully investigated compilation of persons, places, and dates, all of which have been so closely verified as to furnish a sure guide to writers.....No possible source of information has been overlooked; and so careful have I been to note the result in each case that I have even specially marked the places where it will be useless to search hereafter."

There is surely no lack of assurance in the tone of the author. The student, the historian for that matter, may now with perfect confidence turn to the pages of the Cyclopaedia and quote dates, names, and places without danger of going astray.

On quiet afternoons I now and then take up the Cyclopaedia and turn its pages. Within the two years I have practised this agreeable and instructive pastime, I have seldom failed to pick a little flaw somewhere, so that now I have about three hundred corrections decorating the pages of my copy.

First as to some general features of the work. There is no doubt that many of the mistakes are due to careless proof-reading. Yet, in such a work the buyer has a right to demand correctness of dates, names, and places, for it can not benefit him if Mr. Reuss' researches have resulted in correctness—it is the Cyclopedia he must consult, and it assures us it is a "sure guide." Then there is a woeful lack of method in the get-up of the book. There are about twenty-five bishops on whom the compiler of the Cyclopaedia has not conferred the title D. D., for what reason is not stated. With many bishops it is not stated whether they are the first, second or later incumbents of their respective sees. Their Eminences Cardinals Cheverus and Persico might have had their titles mentioned. The Rt. Rev. John Lancaster Spalding finds a place in the Cyclopaedia. This leads us to suspect that he must be the incumbent of some American See; but you would never learn it from the Cyclopaedia.

Some of the Benedictine and Trappist prelates are found under family names, e. g., Zilliox, Duperon, Engel, Haid, Jean, Marty and a few more; others under the name conferred in religion, as Andrew, Benedict, Fintan, Hilary, etc.:

Nearly all the Trappist abbots are forgotten or omitted, though "no possible source of information has been overlooked." The compiler was perhaps ignorant of the existence of a history of the Catholic Church in the United States by one Gilmary Shea, and perchance is oblivious that a *Messenger of the Sacred Heart* is published in the City of New York.

In some cases the spelling of a man's

name has been adopted from the baptismal record (a poor source, as any priest can testify who has tried to put down the names of parents, child and sponsors, at a baptism). In others he has adopted the spelling of the person himself—even the latter at times a doubtful guide.

We almost faint when we see Guynemere de la Hailandiere made Guymeyer de la Hailandiere, and de Landes de St. Palais, de Long, etc.

Many well-known names are misspelled, e. g., Satoli, Marachal,De Concelio, Seidenbush, Mundweiler, Nerez, Bedene, Riordon, Sedalla, Quelin, and Luigi Bussi, once Ligi and then Lugi.

Places too are misspelled, e. g., Nazereth, Bellay, Ossary, Terragono, Pyranees, Meinards, Amberlie, Gethsamene, Salvabat, St. Sulplice, even the birthplace of Mr. Reuss' own bishop Neumann is made Srachatic, and then we have Protonotories and Pentacost innumerable times.

The spelling of French and Latin names is woefully deficient. In one place Msgr. Seton is quoted to show "there is no investure in Rome. The appointed Monsignor procures his purple vesture and obtains an audience from the Pope; thanks him for the honor." In the entries on Msgrs. Hevey and de Paw it is stated that the were invested in Rome.

Just why some men like Garciadiego, Juenger, McManus, O'Connor, and Prendergast, should have received such an extended notice, with even trivial facts recorded, while the most noted prelates have but the barest data set down, remains unexplained. Some of the bishops-elect have been entered, while others, as Porro, are not mentioned. And surely it would not have been out of place to mention Fray Juan Juarez, the first person to be nominated to a see in the United States.

We could point out some more serious inaccuracies, but to do this would oblige us to quote too extensively for the purpose of an already lengthy review. We have selected those points which strike the general reader without necessitating him to look up authorities. EDMOND J. P. SCHMITT.

CURRENT LITERARY NOTES.

——The newspaper, which to-day exists and to-morrow is cast into the oven, is the modern synonym for the grass of the field, which, in ancient times, was the symbol of evanescence, but if indications count for anything, the printed book will soon become as transitory in its nature as the daily journal. A recent number of a well-known literary magazine advertises thirty-four new books, treating of the Boer war. The struggle in South Africa is not three-quarters of a year old, and yet, up to date, one book has been published for every day of the war. Fortunately for the long-suffering public, however, there is now a prospect of a diminution in the flood of South African literature, not from any cessation in the labors of the book-making correspondents, but from the fact that it is now China's turn on the stage, and the gentlemen who have been laboring so industriously with the Briton and the Boer, will turn their attention to John and the Land of the Dragon.

——European writers say that we are too young to have any folklore, but the American Folklore Society does not seem to think so, for it has sent out volume after volume filled with the oral traditions that its members have gathered from the lips of the English-speaking people of this country. Among the very young and the very old traditions linger with singular persistence, and that the American imagination is as fruitful in this as in other directions, is proven by the wealth of fabular lore found among our people. The fact seems not to be suspected, yet the abundance and variety of our folktales are unquestionably due to that mixture of nations which makes the United States peculiar among all the lands of the earth. The American fancy has seized with avidity whatever is new and strange in the traditional lore of the peoples who have sent their representatives to our shores, and, whatever its origin, has made it distinctively American.

CONTEMPORARY RECORD.

MSGR. ANZER ON THE CHINESE SITUATION.

Msgr. Anzer, Vicar Apostolic of South Shantung, who was recently in Vienna, talked in an interesting way with a representative of the *Neue Freie Presse*. We find an account of the interview in the *Koelnische Volkszeitung*, No. 550. Msgr. Anzer was in Pekin nine months ago, and there had an interview with Li Hung Chang on the subject of certain outrages by Boxers. Li advised him to complain to the Tsung-li-Yamen, but told him it would be useless to do so unless Prince Ching presided. Ching, he said, was the only man in the Tsung-li-Yamen who had any knowledge of affairs. All the others were blockheads. This was before the dismissal of Ching by the Empress Dowager. The Bishop says that it is wrong to believe that the Boxers are recruited mainly from the dregs of the population. They doubtless include much riff-raff, but the best classes are represented among them, such as savants, mandarins, and high officials. The chief of the sect, who is known to the Bishop, is Chan, a savant. He declares that the reigning house, the dynasty of the Manchus, are foreigners and must be driven out. He wants to be Emperor, and makes no secret of it. He has repeatedly appeared in public attired in yellow costume, which only the Emperor is permitted to wear. The Empress Dowager, who is supporting the Boxers, must, the Bishop thinks, be infatuated. Originally the Boxers were organized specially against the Japanese, but their antagonism was extended to all foreigners before long. When the Bishop was last in China, the officials in the neighborhood of his mission confessed that they had secret instructions not to interfere with them.

AGAINST THE DISFIGUREMENT OF LANDSCAPES.

A practical movement against the disfigurement of the landscape has been started by a Massachusetts organization, the Twentieth Century Club of Boston. Through its art department it has offered a prize of $25 for the set of a dozen photographs which shall illustrate most effectively the harm, from the aesthetic point of view, which is done by the glaring advertisements that so frequently impair the beauty of our landscapes. The photographer is asked to furnish, wherever possible, information as to the price which is paid the owner of the land for its use in advertising, and the opinions of people who live in the neighborhood as to the propriety of making money by allowing public eyesores.

This seems a hopeful way of bringing public opinion to bear. It is generally understood that the prices paid for such privileges are as a rule very low, and it ought to be possible to shame a good many people out of "selling themselves so cheap." Every such movement, too, will help to strengthen a sentiment which will some day insist upon legislation that shall make it a crime to plaster Nature with recommendations of pills and soaps.

THE SALOON IN MANILA.

The *Independent* of June 28th prints the most intelligent statement as to the saloon in Manila which we have yet seen. It is written by Harold Martin, a representative of the Associated Press, and bears internal evidence of fairness in presentation. The facts leave no room for doubt that the American authorities have been grossly remiss in the license which they have allowed to liquor-selling. There are 170 saloons in Manila, which sell whiskey and other liquors, and nine-tenths of their patrons are Americans. The result is a great amount of drunkenness among our soldiers, and as some of the worst saloons are allowed to flourish on the principal street of the city, the Filipinos, who are themselves a very temperate people, have most unfortunate lessons as to "benevolent assimilation" constantly thrust upon their notice. Of course, the natives judge our race by the representatives whom we send among them, especially when we send such representatives by the tens of thousands, and their natural distrust of those whom they consider invaders is heightened when many drunken Americans are seen every day in a city among whose inhabitants before 1898 intemperance was almost unknown.

As the *Catholic Universe* (June 29th) rightly observes, the whole question reduced to its last solution is simply the difference between Christianity and paganism, with the simple, temperate, and moral but despised Filipinos in the role of Christians. A. P.

RELIGIOUS WORLD.

....According to the *Catholic Citizen* (June 30th), a Catholic Converts' League has been organised at Chicago, with W. S. Merrill, Secretary, 1723 Melrose Street. Its objects are: 1. to enlarge among its members the accurate knowlege of their religion, and to stimulate them to the regular practice of its duties; 2. to spread the Catholic faith by personal missionary effort and by distribution of books and tracts; 3. to encourage subscription to Catholic periodicals; 4. to sustain fraternal relations among its members, and to assist those who make sacrifices for the faith. The admission fee for Chicago is $1.00, elsewhere, 50 cents; fellowship, $5.00; promotership, $10.00; life membership, $25,00; annual dues, $1.00, payable in January. Local leagues may be formed in other cities and towns, and may become affiliated with the central league. Such local bodies, our contemporary thinks, may well serve as centers for giving missions to non-Catholics.

....The *Ave Maria* (No. 1), in a note on Rt. Rev. Abbot Snow's persuasive plea for the apostolate of the press, read at the annual conference of the Catholic Truth Society in England, says it is greatly to be regretted that American Catholics do not meet in annual congress to discuss such living issues as are taken up at the conferences of the Truth

Society, since the solidarity obtained from such meetings, to say nothing of the zeal and interest aroused, would be invaluable.

....Plans are being made to broaden the work and scope of the People's Church in Chicago, which is the parent church of this new type of religion. Within a year the members of the church hope to own a large building in the business part of the city. It will be a novelty among church edifices. Unlike the usual structure of the conventional church design, it will be a business block. It will contain a large auditorium, where services will be held as in other churches, and the rest of the building will be devoted to offices. All the offices will be occupied by the executive boards and clerical forces of the various undertakings of the church. The school, which is to be a part of the church, will undertake to teach young men and women along untried lines. Its promoters choose to call it a "School of Life," and the work will be done mainly through a system of free course lectures on sociological and economic problems. One of the main objects of the school will be to prepare men and women for missionary work in "people's churches" throughout the country.—J. W.

....According to the Rome correspondent of the *Catholic Standard and Times* (July 7th), the appointment of Msgr. Gambon as auxiliary bishop of Louisville has been decided upon, though it may yet be kept secret for some time.

....According to the *Independent*, the Congregationalist Year Book discloses the startling fact that of the 5,614 ministers of that denomination, 1,559 are without charge, leaving 3,655 to care for the churches, of which 1,011 are not supplied, while 361 are cared for by licentiates, and in the Indian Territory their four churches are vacant. In Michigan, the proportion of vacant churches is almost one to three. In Massachusetts there are fifty-eight out of 600. And yet they would convert the Filipinos, the Cubans, the Porto Ricans!—*S. H. Review*, (July 7th).

OPEN COLUMN.

1. Correspondents should give their name and address (not for publication if they so desire.)
2. We can not notice anonymous communications, unless they are unusually absurd.
3. The editor of THE REVIEW does not hold himself personally responsible for the opinions and sentiments expressed in these communications.
4. Communications exceeding two hundred words will not be printed except for special reasons.

An organist desires a position in a Catholic church. He is a Caecilian and can offer good testimonies regarding his character and ability. We will gladly forward to him letters addressed to "Organist," in care of THE REVIEW.

THE POLES.

TO THE EDITOR OF THE REVIEW.—*Sir*:

With much interest I read your articles entitled "Our Foreign Population" and "The Population of Europe;" but I found no data about the Poles there. Well, this is not your fault; but I want to draw your attention to the fact that articles of this kind are not complete if they ignore such a nation as the Polish, with her 20,000,000 of good and sturdy Catholics.

Compare what the Italians do for this country with what the Poles are doing; take the Catholic Directory, find the number of their clergy, churches, schools, papers, even Catholic dailies (there is none in English); they are not half a million, but nearly 2,000,000; people not coming and going, but making their homes here. Does such an element deserve to be bluntly ignored in "Our Foreign Population"? Or will the author of that article excuse himself by claiming that he classified the Poles with the Germans, Russians, Austrians, though they (Poles) hate to be called by the names of their oppressors? The same thing can be said about the article on the population of Europe.

The large country of Poland before her dismemberment, is to-day more Polish than before on account of her being more densely populated, in fact almost as densely as Belgium, at least in some of her parts. I know that our oppressors hate us for that all the more, but you know cold figures should not lie, and what's the use to suppress them or to misrepresent?

(Rev.) AND. IGNASIAK.

ERIE, PA., July 5th.

* We are indebted to our esteemed contemporary the *Vox Urbis*, of Rome, for a pretty little album, entitled "Ricordo di Roma," and containing twenty-four beautiful views of some of the chief sights of the Eternal City, such as St. Peters, the Vatican, the Sixtine Chapel, the Ruins of the Forum, the Coliseum, etc. The *Vox Urbis* presents this album free to every subscriber.

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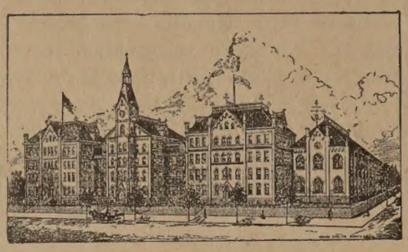

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